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ABSTRACT

A well planned multicultural program can benefit every child within the school setting. A multicultural curriculum incorporates a systematic group of courses or sequence of subjects using text books, resource books, and other instructional tools that are appropriate and have no stereotyping and misconceptions. Instruction centers around the individual needs of students and, because of the wide range of abilities among children at all grade levels, the curriculum and approach are modified to meet varied needs. The advantage of a multicultural program is that it can avoid the risk of ethnocentrism and provide for the self-worth of each individual in the student population. Since language and culture are inextricably related, appropriate curriculum materials should be developed for the areas of language and cultural development. Within the framework of multilingual education, there are many possibilities for a multitude of programs and approaches, all of which require different strategy models. There are many types of bilingual education and many types of language situations with different linguistic cultural aims and objectives. What are needed, therefore, are descriptions of different types of bilingual alternatives to be adopted by local educators, considering the appropriate community, family, and school contextual settings. (Author/AM)

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INNOVATIVE APPROACHES TO MULTI-CULTURAL PROGRAMMING

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Although each individual is a scheme of his own, both novel and enigmatic, man both individually and in groups, lives in a variety of cultures and the cultures of man are in constant change. Given this setting of constant change and uncertainty, it is little wonder that man's effort to understand himself and justify any given course of action is fraught with conflict and frustration. To escape this predicament many groups prefer to avoid contact with others, or once having been placed in contiguity, may look upon different cultures as immoral or inferior, having been conditioned by the belief that a certain way must be best.

What is needed today is for Americans to change from their segmented views of the world, to become macroscopic rather than microscopic, and to learn to be both nation-minded and world-minded. Ethnocentrism must be replaced by the understanding that one particular nation's way is not in itself superior. No individual, nation, or ideology has a monopoly on rightness, liberty, and human dignity: In the words of Amos Comenius: "We are all citizens of one world... Let us have one end in view, the welfare of humanity."

From an historical point of view, the United States, celebrating its bi-centennial anniversary, is a young and dynamic society. It may be another two hundred years, if then, before a homogeneous "American Culture" emerges. Meanwhile, educators and students stand to gain from the acceptance of a sense of cultural diversity and pluralism, recognizing poly-ethnic differences instead of denying or ignoring their existence.

According to Frances Sussna, director of San Francisco's Multi-culture Institute:

> In the past, educational institutions assumed that the most useful way to encourage Americanism was to ignore racial and ethnic distinctions, submerging them in an undifferentiated general curriculum.
>
> There was an implication that the American ideal required us to strive to be "more American" by losing anything which distinguished us from a nondescript fictional prototype. This concept was disparaging and detrimental to all Americans. (1)

It is the contention of the authors that a well-planned multicultural program can benefit every child within the school setting. By initiating a culturally-responsive type of educational program, at least three general goals may be achieved:

1) Society would be unified by recognizing that the wholeness of a society is based upon the unique strengths of each of its parts;
2) Educators would become responsive to the cultural values and knowledgable about the lifestyles of those they serve;
3) Students would be encouraged to develop positive self-concepts as well as to understand and appreciate the views of others.

In order to define the terms used with this paper, the writers refer to the 1974 report of the NEA Task Force on Bilingual-Multicultural Education, which describes bilingual education within the context of a multicultural curriculum as "a process which uses a pupil's primary language as the principal medium of instruction while teaching the language of the predominant culture in a well-organized program encompassing a multicultural curriculum." (2)

An ethnic group can be distinguished according to racial, religious, and/or national origins sharing a common and distinctive culture. It may also be defined as inherited interest groups which are continually

re-created by new experiences, even after distinctive language, custom, and culture losses. (4) A more humanistic definition suggests that one belongs to an ethnic group in part involuntarily, in part by choice. Ethnicity is a "set of instincts, feelings, intimacies, expectations, patterns of emotion and behavior; a sense of reality; a set of stories for individuals-and for the people as a whole- to live out." (5)

The term "Cultural pluralism" provides subsocietal separation to guarantee the continuance of the ethnic cultural tradition and the existence of the group without interfering with the carrying out of standard responsibilities to the national welfare. (6) An even more comprehension theory, called "cultural democracy," is characterized as a pluralism of cultures within the same educational process. Proponents give three general reasons for this new approach.

1. Researchers have determined that permanent psychological damage often results when the student's cultural identity is denied or suppressed in school.
2. Students have been found to achieve better academically when teachers respond to their cultural identities positively, thus drawing on their strengths.
3. Each culture has a special contribution to make to the experience of all students in the educational process.

The Illinois Consultation, a statewide coalition of community leaders representing ethnic and minority groups, social scientists, public officials and educators at all levels, issued a position statement which

contends:

> ... Multiethnic studies should not be treated as a peripheral or "add-on" component of education; i.e., a fashion in thinking to which attention is paid only when a community group makes a demand on its schools. Accordingly, an 'integrative' approach is suggested whereby elementary and secondary schools would be encouraged to inject multiethnic curriculum content into established curricula, rather than to start separate studies programs on different ethnic/minority groups. (8)

The advantage of a multi-cultural program is that it can avoid the risk of ethnocentrism and provide for the self-worth of each individual in the student population. The school and teachers must pay close attention to cultural variations in interaction and coping, formal and informal patterns of communications, and disciplinary styles.

Staff members must possess intimate knowledge and understanding of the language and culture of the students, parents, and community with whom they are seeking to establish desirable working relationships. This knowledge and understanding can be brought about only by teachers who possess personal qualities of understanding, enthusiam, dedication, and the ability to identify with others, but who, in addition, have been prepared to transmit to others the knowledge, skills, and attitudes needed to create an enlightened citizenry capable of communication with speakers of other languages. (9) Staff members must seek to provide for all individual differences, emphasizing abilities to think creatively and objectively. Teachers should encourage self-definition and development as well as group-identification and acceptance of the contributions of various groups to society as a whole. (10) A multi-cultural curriculum is a systematic group of courses or sequence of subjects using textbooks, resource books, reference books, nontextual materials,

teaching aids, audiovisual aids, manipulatives, and other instruction tools that are culturally appropriate, avoiding stereotyping and misconceptions. Instruction centers around the individual needs of students and, because of the wide range of abilities among children at all grade levels, the curriculum and approach are modified to meet varied needs.

Multicultural instruction and materials development utilize a comparative analysis, which serves many useful purposes. The comparative approach can guide the teacher in gathering, preparing, and presenting "culture fair" materials and it can provide the teacher with a sympathetic understanding of the difficulties students encounter as they struggle to learn new language features and to recognize similarities and differences in cultural areas.

Schacter describes a linguistic-based contrastive analysis, as follows:

> By contrastive analysis is meant the analysis of the similarities and differences between two or more languages. The value to the teacher stems from the fact that students tend to transfer the features of their native language to the language they are learning. From this it follows that features of the foreign language that are similar to features of the native language will present little difficulty, while features of the foreign language that are different from those of the native language still require some amount of attention on the teacher's part. A contrastive analysis, by specifying just which features the two languages have in common and which they do not, can thus alert the teacher to what in the foreign language really needs to be taught. (11)

On making cultural comparisons, Lado writes:

> We cannot hope to compare two cultures unless we have more accurate understanding of each of the cultures being compared. We must be able to eliminate the things we claim to do but actually don't do. We must be able to describe the things we do without being conscious of doing them, and we must make

> sure we are able to describe practices accurately, not haphazardly or ideally. And we must be able to describe the situations in which we do what we do. (12)

Since language and culture are inextricably related, appropriate curriculum materials should be developed for two major areas:

Language Development

- first language
- second languages and dialects
- other languages
- comparative linguistics

Cultural Development (Historical, geographical, economic, sociological, anthropological, political, religious, urban-rural considerations)

- home culture
- cultures represented in community
- area studies
- cross-cultural studies

Another possible way of looking at culture is through a structural analysis, based on Sapir's statement: "All cultural behavior is patterned." (13) This stress on structured systems for purposes of comparative cultural analyses is also expressed by anthropologists:

> Cultural anthropologists, during the last twenty-five years, have gradually moved from an atomistic definition of culture, describing it as a more or less haphazard collection of traits, to one which emphasizes patter and configuration. Kluckholm and Kelly perhaps best express this modern concept of culture when they define it as 'all those historically created designs for living explicit and implicit, rational, irrational, and non-rational, which exist at any given time as potential guides for the behavior of men.' Traits, elements, or better, patterns of culture in this definition are organized or structured into a system or set of systems, which, because it is historically created, it is therefore open and subject to constant change (14)

Benjamin Bloom suggests that the development of stimulating and responsive environments is central in preparing all materials and methods of instruction. He believes that new methods of teaching and superbly produced materials can profoundly affect the instructional process and markedly change the intellectual and emotional climate of teaching and learning and that all effective education is "programmed" in some degree, sometimes by the learner himself. (15)

Lado points out that when the bilingual-bicultural child goes to a traditional school, he faces a different set of social and cultural patterns as well as a different language, which may cause adjustment problems. (16)

Increasing numbers of educators are realizing that today's schools must seek to provide innovative educational programs which meet students' individual needs, interests, abilities, and backgrounds rather than expecting students to accomodate to the traditional demands of the schools. It has always been considered society's role to help children obtain a more realistic understanding of himself and others and to learn what racial and ethnic identities mean and what they don't mean. If we assume that the schools are the most effective agent for transmitting this information, the basic question is how to go about it.

Josue M. Gonzalez lists five different types of programs presently in existence, presented in increasing order of conceptual sophistication:

Type A: ESL/Bilingual (Transitional)

Type B: Bilingual Maintenance

Type C: Bilingual/Bicultural (Maintainance)

Type D: Bilingual/Bicultural (Restorationist)

Type E: Culturally Pluralistic

The culturally Pluralistic Model, labeled the most comprehensive, is characterized as follows:

> ...The emphasis is not restricted to those students from a particular ethno-linguistic group. Instead, all students are involved in linguistically and culturally pluralistic schooling. The approach represents a philosophy which is diametrically opposed to that of the "melting pot" ideology. The underlying assumption is that all constituencies of education benefit from an active participation in and appreciation of each others' backgrounds. (17)

Within the framework of multilingual education, there are many possibilities for a multitude of programs and approaches, all of which require different strategy models. Atilana A. Valencia, says the following:

> It is conceivable that no one particular bilingual model is applicable for every geographical area...Yet, if there is commonality, (i.e. language) a bilingual model, with culturally relevant materials for urban and rural children, can be a valid proposition...
>
> The type of bilingual program, the instructional scheme, and the types of materials to use must be relevant to the level of first or second language comprehension and usage. It is conceivable that thinking, reasoning, recalling, and other cognitive processes can be developed through media of one or both languages. (18)

There are many types of bilingual education and many types of language situations with different linguistic cultural aims and objectives. A bilingual program for recent arrivals from Puerto Rico,

for example, would differ from a bilingual program for second generation Mexican-Americans. What is needed, therefore, are descriptions of different types of bilingual alternatives to be adapted by local educators, considering the appropriate community, family and school contextual settings.

For Chicago, four basic instructional models may be selected by local schools as follows:

Team Teaching Model

The team-teaching model uses the services of two teachers who join efforts in providing their students with a full program of instruction. A teacher aide completes the team. The advantages of this model include the following:

1) more adequate provision for individualization and grouping of students

2) the richer language and cultural experiences that two teachers can provide.

Departmentalized Model

The departmentmentalized model is used mainly in seventh and eighth grades and in high school. A few elementary schools also use it for grades five and six. In this model the children go to different rooms for each subject. The students in the biligual program are integrated with other students (as much as possible). They are divided into groups according to their language dominance and functioning level.

Self-Contained Model

The self-contained model features one teacher, one aide, and one group of students in one learning environment for the entire school day. Students in the bilingual program receive instruction in all subject areas from bilingual-bicultural teachers. This program model has the advantage of providing a comprehensive bilingual-bicultural education.

Integrated Full-Day Model

> The integrated full-day model is a modified "pull out" approach in which pupils from several classes are given the opportunity of special instruction by a bilingual teacher. The special instruction, however, is not to exceed 50% of the total instructional time.

There are two kinds of models to be distinguished. Those described above are instructional models; in addition there are program models. The program model chosen depends on the needs and goals identified by the planning committee or group. Program models may be analyzed in terms of the treatment and use of the languages and cultures.

Following are three program models which correlate with the number of years a student is enrolled in a bilingual program: model one is used for first-year participants; model two, for second-year participants; and model three, for third-year participants.

Time allotments for linguistic balance vary from 70 percent of instruction in the first language and 30 percent in the second language during the first year, to a 60-40 ratio during the second year and a 50-50 balanced ratio during the third year. Expectations also increase from a 70-75 percent predicted level of mastery during the first year, to 75-80 percent the second year and 80-85 percent during the third year. The following chart summarizes the long-range program expectations.

DISTRIBUTION OF LANGUAGE INSTRUCTION AND EXPECTED LEVELS OF ACCURACY

Time Allotment by Language of Instruction	Number of Years in Program		
	Model 1 1 year	Model 2 2 year	Model 3 3 years
Dominant language	70%	60%	50%
Second language	30%	40%	50%
Level of accuracy	70-75%	75-80%	80-85%

Before proceeding to develop a multilingual or multiethnic program, it must be determined if such a program will meet the needs and desires of the students and the community. Several factors must be considered:

> Does the existing educational program completely meet the students' needs?
>
> Do the students need an enrichment program to meet their cultural and linguistic needs?
>
> Are the supervisors, administrators, and teachers sensitive to students' needs?
>
> Are the staff and community committed to the philosophy of bilingual-bicultural education and willing to work to make the program successful?

In discussing the desirability of a multi-cultural program, it is recommended that parents of potential students and community members be involved. The first step is to draw up a list of the tasks or steps involved. Although several steps will occur concurrently, the checklist should be approximately chronological in order, with space for indicating which individual or group will be primarily responsible for performing each task, the proposed beginning, and estimated completion dates.

The following sample checklist of tasks can be used, with modifications, for most bilingual or multicultural education program:

1. Inform community of meaning and benefits of bilingual/multicultural education
2. Establish a program planning committee
3. Conduct a needs assessment of the community and student population
4. Identify the target population and establish program priorities
5. Develop and disseminate general program goals and performance objectives
6. Define the kind of program which is most appropriate within the local content
7. Establish criteria for selecting and grouping students
8. Choose the type of curriculum to meet program goals and objectives
9. Specify staff selection requirements
10. Develop an Evaluation Design
11. Plan a staff development program
12. Choose appropriate facilities and adapt as necessary
13. Set budget standards for the program
14. Recruit and hire program staff
15. Coordinate class programming procedures
16. Conduct staff preservice training to inform total staff of program
17. Select and order, or obtain, materials, supplies, and equipment
18. Plan specific program methodologies and behavioral objectives
19. Pretest, group, and schedule students
20. Begin instruction

21. Conduct inservice training of staff as an ongoing basis

22. Produce curricular materials to meet the individual needs of students

23. Continue community involvement, set up advisory council and provide special activities

24. Disseminate information on program

25. Evaluate periodically student progress, program effectiveness, and community response; modify as needed. (21)

The tasks mentioned are not exclusive of all others, but are presented to provide an idea of the kinds of activities and especially, the recommended order in which to do them.

In order to determine exactly what the educational needs and problems are, program planning is necessary to decide what kind of bilingual or multicultural program will best serve the needs of the students, the desires of the parents and the community, and the personnel, financial, and physical resources of the school.

A planning committee is vital to the success of a bilingual program since, if properly established, it will represent all people directly affected by the program. Members should include school administrators, teachers, parents of potential students, representatives of the community, and - in the case of an upper level school program, students. The establishment of this committee will provide three major advantages:

> The people whom the program is to serve will be able to express their attitudes, needs, and desires.
>
> Crucial decisions will be made - and supported - by all involved groups.
>
> Responsibility for the success of the program will be shared by all; hence, accountability will not be a threat to anyone.

If the planning committee performs its tasks - identifying needs and problems, designing a program to meet them, and helping marshal the resources for implementation - the chances for the program succeeding are high.

The planning committee should have specified responsibilities. These may include: participating in a needs assessment of the students; surveying the needs and problems of the community; studying the educational and other services already offered in the community; determining the advisability of a bilingual program within the local community; and participating in planning and organizing the bilingual program.

In order to determine which students need bilingual education, available statistical data, test scores, questionnaires, and interviews should be used.

Standards of performance for the specific content areas and skills should be established for particular ages and linguistic levels. At this point decisions can be made as to the degree of language dominance of students and whether the numbers warrant a program, the extent to which needs are already being met by existing programs, and the opportunities for enrichment activities provided by community groups.

If, after serious consideration and discussion of the identified needs, it is decided to develop a bilingual education program, the next step to be undertaken is that of planning a program that will best meet these needs. In doing this, several questions will have to be answered.

Who will participate in this program (staff and students)?
What are the specific goals?

What behavioral objectives will achieve the goals?
What activities will help to accomplish the objectives?
What staff development will be needed?
What education will the community be given in the rationale for bilingual-bicultural education so that they can provide support and assistance?
What type of program is planned?

Once it has identified the needs and problems of the students and proposed a solution, the planning committee is prepared to undertake the next series of tasks: establishing criteria for selecting and grouping students, developing a curriculum of study, determining staff selection criteria, planning a staff development program, choosing facilities and materials and, finally, planning a budget.

When the program is ready to be implemented, in addition to beginning instruction, five activities need to be carried out: testing students for placement in the program and diagnosis of individual needs; conducting inservice training for teachers in methods of instruction; involving the parents and community in operating the program; disseminating information about the program; and evaluating the students' achievements and the program's accomplishments.

Conclusion

In summary, what is advocated is recognition and support for the right of ethnic groups to maintain some degree of cultural difference and some degree of ethnic communality and to regard this cultural variation as essentially beneficial for society as a whole, realizing that it will ultimately strengthen, rather than weaken, the political solidarity of the nation. It is well stated in "A Statement of Policy and Proposed Action by the Regents of the University of the State of New York:"

A person living in a society whose language and culture

differ from his own must be equipped to participate meaningfully in the mainstream of that society. It should not be necessary for him to sacrifice his rich native language and culture to achieve such participation. (22)

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